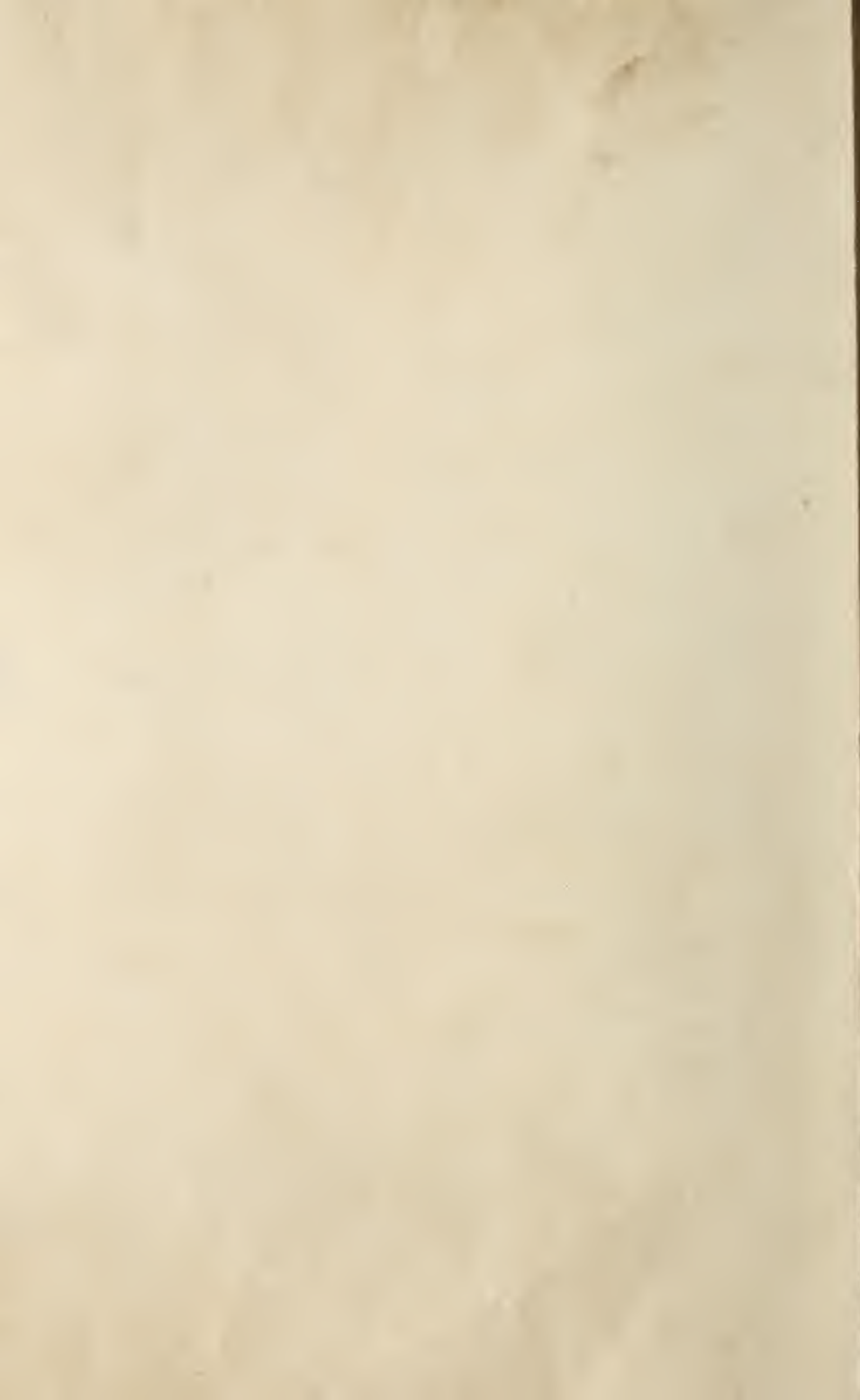


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THE HON. WILLIAM C. ALEXANDER, LL.D.

BY THE REV. JOHN MACLEAN, D. D.

In the death of this gentleman, which occurred on the evening of the 23d of August last, the cause of African Colonization lost an efficient friend and an eloquent advocate. Imbibing from early youth the sentiments of his eminent father, the late Rev. Dr. Archibald Alexander, in reference to this cause, he was ever ready to set forth, in terse yet fluent language, the claims of the American Colonization Society to the confidence and aid of all classes in our country.

When a member of the Senate of New Jersey, he took an active part in securing the passage of a law granting one thousand dollars a year for five years to the New Jersey Colonization Society, to aid in sending emigrants to Liberia; and his earnest and powerful appeals in behalf of the colored race awakened in the minds of his hearers the conviction that it was the duty of the friends of religion and humanity to do all in their power for the advancement of this race; and further, that the very best mode of doing it was to aid the Colonization Society in the prosecution of their benevolent and generous scheme.

Mr. Alexander was a native of Virginia, as were both his parents. In 1807, his father, having received a call to become the pastor of one of the churches in Philadelphia, removed his family to that city, and in 1812, having been chosen a Professor in the Theological Seminary of the Presbyterian Church, he removed them to Princeton, N. J., the town selected as the permanent seat of the recently organized Seminary. There he grew up; and although for the last twelve or fifteen years

he spent most of his time in New York, detained there by official engagements, he still regarded Princeton as his legal home and the graveyard of Princeton as his final resting place; and in this cemetery his remains have been deposited nigh to those of his parents and of his two deceased and distinguished brothers, the late Rev. Drs. James W. and J. Addison Alexander.

Mr. Alexander was a graduate of the College of New Jersey, and a gentleman of culture, a lawyer by profession, and a politician by his own choice and that of the community in which he lived. For some years he was President of the Senate of New Jersey, and he was once the chosen candidate of his party for Governor. But these distinctions were not his own seeking, unless his seeking to merit them may be so regarded. He was a member of the Peace Convention held at Washington, in hope of preventing the late civil war, and took an active part in its proceedings. He was a favorite presiding officer at the political gatherings of his party, as well as at benevolent and social meetings of friends and societies.

For the last twelve or fifteen years he retired from all active participation in party-politics, and devoted himself to the duties of his office as President of the Equitable Life Assurance Company of New York City.

Many years ago he made a public profession of his faith in Christ, in becoming a communicant in the First Presbyterian Church of Princeton, and this profession he continued to adorn by a consistent walk and conversation.

In 1860, Mr. Alexander received from La Fayette College, Pennsylvania, the degree of Doctor of Laws.

At the time of his death, he was a Vice President of the American Colonization Society.

THE TOWNSHIP GOVERNMENT AS AN INSTRUMENT OF AFRICAN CIVILIZATION.

BY GEN. J. W. PHELPS.

We in America have learned the art of colonization in a degree unknown to other modern nations. We also have the best if not the only available class of population, as well as the highest motives, for carrying that art into practice in Africa. In an economical point of view alone, as a means of

providing the world's poor with tropical productions at a cheap rate, African Colonization should engage our earnest attention. Among the instrumentalities that offer themselves for this purpose, there is none of greater power than that which is presented by the New England institution called the Township Government.

The aboriginal Government which naturally grows up in Africa is monarchical. A Negro there, of more than average powers of mind, will gradually assume an ascendancy over his fellow-barbarians, and draw them into his service and control. They imitate his example; follow his directions; unite under his command to oppose neighboring chiefs; build huts around his hut; and, when the hamlet passes into a village, and the village into a city, a mud wall gives it the character of a military capital and the seat of empire. The dominion grows and spreads by the annexation of other chieftainships, until it becomes a kingdom of several cities; or, under other circumstances, it may become dissolved on the death or conquest of its founder, and the elements will go to form some new combination, again to be dissolved—a process which has been hastened formerly by the internecine wars excited by the slave-trade.

Petty governments like these, of greater or less duration, are the only political organizations that the barbarians of Africa ever possess. We ought to understand this natural trait of their character in order to have a better comprehension of the modes which should be pursued for planting our more refined Republican Government among them. As their native governmental jurisdictions are small, we may safely imitate them in that respect, and establish as our basis those same small republics which prevail in their greatest perfection in the State of Vermont, and which are known as the township governments. The aboriginal African, under the lead of American colonists, might soon learn how to govern a territory of six miles square as a republic instead of a little monarchy, and thus strike the tone to the march of African civilization and empire. Indeed, it may well be doubted whether republican Government anywhere on a large scale is possible, for a long time, without the aid of this all-important element in its machinery.

The officers of the township Government are elected once a year, and generally consist of a board of three SELECT MEN, who are charged with the executive duties imposed by the votes of the people; three LISTERS, or assessors of taxes; a TOWN CLERK, who keeps a record of the officers chosen and measures adopted by the people, of all transference of real estate, of births, deaths, etc.; a TREASURER; a CONSTABLE and tax-collector; several JUSTICES OF THE PEACE; several GRAND JURORS; a SUPERINTENDENT of district schools; an OVERSEER OF THE POOR: a POUND-KEEPER; a SEALER OF WEIGHTS AND MEASURES; HIGHWAY SURVEYORS; AUDITORS, etc. Every town in the State sends one delegate to represent its interests in the popular branch of the State Legislature, the Senators being elected by counties. The town-house is usually located at the geographical center of the township; and there, in the early days of the township should be the location of the church, the clergyman's farm, the residence of the lawyer, doctor, and merchant: the training ground of the militia; the graveyard; the hearse for the dead; the pound; and the first district school, of which the township will generally contain from ten to fourteen.

Now, let us conceive an African church, of one hundred members, desiring to leave America for Liberia, under the lead of an educated pastor; and let it be supposed that steam navigation is established between the two countries, and a good highway made from Monrovia up into the highlands of the interior. This church would embark, together with its household goods and agricultural implements, (with houses, too, if necessary,) say at Charleston, South Carolina; and in the course of five weeks it might renew its religious services, under a temporary shelter, on a well-surveyed, well-mapped township, among as beautiful scenes, fertile lands, and healthy regions as any in America. This is possible, and easily practicable. Every member could soon become established on his allotment of land; the township Government be set in operation; the native boys be apprenticed to the proprietors for a term of years; and in a short time the settlement would experience all the influence of that new life and energy which the Israelites felt on taking possession of *their* promised land,

and which the Russian, German, Irish, or New England settlers now feel on their commencement of a new life upon the public domain of the United States.

In this new material and social life of the Negro, new moral energies and aspirations would take root and grow, which could never thrive in his character amidst the flesh-pots and garlicks of political corruption in the land of his bondage. We Americans, who have violated every one of the Ten Commandments and every precept of Christ against the person of the Negro, ought to be the very last people to set up as his religious and moral instructors. The impressive, solemn, yet elevating influences of nature, in the solitude of African forests, would be a far safer, more invigorating, and ennobling teacher. Nothing great or worthy can ever be done by the oppressed spirit of a man, or a race, that is cowed by another man, or race, as the Negro ever must be in America.

The growth and development of a new country adds a thousand new enjoyments of the intensest kind to personal life which can never be experienced in older countries. To receive land directly from the hand of God, as it were, is a great source of enjoyment in itself. The preacher and his flock would soon be followed by the doctor, the lawyer, the merchant, the manufacturer, etc.; and the township thus occupied, would teem with all that is most interesting and valuable in the social life of man. When the orator of the present day approaches the sublime in the contemplation of human destiny, he often repeats the idea that

"Time's noblest offspring is the last;"

but he never seems to reflect that this latest offspring, in the course of Christian civilization, is to have its seat of empire in Africa, and not in America. There is, in fact, no race upon the globe that may aspire to a higher destiny than the African race.

But, unfortunately, when we turn from this view presented by African Colonization, we find a lamentable want of instrumentalities for performing the duties of the day in relation thereto. There are no steamships from the United States to Western Africa as there are from England. There is no road through the tangled forest from the insalubrious sea-coast up

into the healthy highlands, though the Sunday-school children of the United States might easily build one; there is no survey of townships and farm lots; there is no proper superintendent of Colonization to understand the general scheme, and to show every church, family, or colony, to its place, and prepare the way beforehand; there is no system of any kind due to the occasion and to our American character, in its relation to our former slaves and the Christian sentiment of the age. But, on the contrary, we see but little except apathy, indifference, selfishness, and neglect, dangerous alike to the interests of the Negro race and our own. We have done a great and glorious work (so we seem to think) in giving the Negro liberty, and there we are disposed to rest. The Negro has a *right*, we say, to stay here in America; but we never recognize his prior right to the continent of Africa, nor his right to day's wages for his labor for two and a half centuries.

The capacities of the American Colonization Society, as an instrument for opening up Western Africa to civilization, are equal to every demand that might be made upon them; but, as it is, the energies or potentialities of that Society lie comparatively dormant, paralyzed by the adverse policy of the Government and the narrowest self-interest and inattention of the people. A hundred or two emigrants or so on an average are sent out every year, where thousands apply to go, and they are dropped down on the sea-coast, in the face of unopened forests frowning with apprehended dangers and hardships, while an inviting land of health, fertility, and missionary usefulness lies uncultivated at their very doors, awaiting only occupation from American emigrants, to be made to yield the richest tropical products to the commerce of the world, and to resound with songs of thanksgiving and praise from the native inhabitants.

When the principal highway from the capital of Liberia to the interior is once established, the centers of townships might then be located along that line. This would facilitate the organization of the township Government, though perhaps the system of survey observed in the United States would prove to be the best.

THE PROSPECTS OF THE AFRICAN.*

We have assembled to-day to celebrate the anniversary of the national birthday of the youngest and feeblest of nations. Twenty-seven years ago a company of negro colonists from the United States, who had taken refuge on the West Coast of Africa, in the land of their fathers, ventured to assume the responsibilities of independent Government, under the name and style of the REPUBLIC OF LIBERIA.

The first of the nations to accord the hand of welcome to the infant Republic was Great Britain; and presents such as were suitable to the early exigencies of a new government were made to the youthful nation. And from time to time the British Government has not failed to extend to us acts of kindness and courtesy.

It was hoped when the new Christian Republic was established on the borders of that great Continent, that it would be a radiating point for the spread of Christianity and civilization into that benighted land. So far, the influence of the Republic has been wholesome. The tribes in its vicinity are learning gradually the benefits of civilization, the advantages of legitimate trade, and the profitableness of regular and systematic agriculture. And as our civilized population advance into the interior, we are coming into contact with superior tribes, who have many of the elements of civilization. There are, in close proximity to our eastern frontiers, the great Mandingo and Foulah tribes, who are Mohammedans, and the principal rulers of Central Africa, extending their influence nearly across the Continent. They have schools and mosques in all their towns, and administer their government according to written law. There is a steady and improvable element in their barbarism, which is leading them to develop the idea of national and social order. They read constantly the same books, and from this they derive that community of ideas, and that understanding of each other, of which Dean Stanley told us the other day,† which gives them the power of ready organization and effective action. There is a simplicity and sincerity about them--there are features of purity and sobriety in their society which will fit them to receive and welcome certain aspects of the highest civilization. Owing to the physical surroundings of their country, these tribes have had no intercourse

*An Address, delivered at the celebration of the Anniversary of the Independence of Liberia, held in the grounds of David Chinery, Esq., F.R.G.S., F.S.A., F.S.S., late *Chargé d'Affaires* of the Republic of Liberia, Willesden, Middlesex, England, on Monday, July 27, 1874, by EDWARD W. BLYDEN, LL.D., Honorary Vice-President of l'Institut d'Afrique, Paris.

† Address at the Annual Meeting of the Working Men's Club, July 21, 1874.

with foreign races, and the virtue which they possess, as rudiments and tendencies, have never been modified by foreign influence, nor are they likely to be paralyzed or trampled upon by any external agencies. Without the aid or hindrance of foreigners then, they are growing up gradually and normally to take their place in the great family of nations—a distinct, but integral part of the great human body, who will neither be spurious Europeans, bastard Americans, nor savage Africans, but men developed upon the basis of their own idiosyncracies, and according to the exigencies of their climate and country.

And in years to come—not very remote, I imagine—they will be joined by members of the numerous negro family in America, who, having escaped the yoke of bondage, are now being educated for the great work before them. As these Afric-Americans ascend heights of civil and educational privileges to which, since his first arrival in the western hemisphere, the Negro has been a stranger, they will command a larger circle of observation, and will arrive at conclusions on questions of race and race duties, which it is impossible for them to understand as long as they grope and crawl in the valley of ignorance, poverty, and social ostracism. In that valley are things creeping innumerable, that hiss and bite, “and sing and sting,” keeping up a discordant noise, and creating constant confusion, preventing that eye-singleness which makes the body to be “full of light.”

While in the United States a few week ago, I visited the Normal and Agricultural Institute, at Hampton, Virginia, where hundreds of colored youth, of both sexes, are being prepared for the new sphere and duties which lie before the Negro race. I was also at Howard University, in Washington, and at the Lincoln University, Pennsylvania—these institutions are of a higher grade than the Hampton Institute; and I was surprised and gratified to find young men who, I was informed, were slaves before the war, engaged in reading, with intelligent accuracy, most difficult Latin works, such as Tacitus, and performing readily intricate operations in the higher mathematics.

I also had the privilege of witnessing the commencement exercises of the Harvard University at Cambridge, near Boston. Harvard is, perhaps, the only institution in America to which the term “venerable” might be applied. I there witnessed the performances of students who possessed the very great advantage of a culture transmitted through several generations; but I could see nothing so strikingly superior to the performances of the young men whose childhood associations had not been in libraries and among books, and whose ancestors for generations had performed the drudgery and labored

on the plantations of the grandfathers of the Harvard students. Surely "Ethiopa shall *suddenly* stretch forth her hands unto God."

During all the years which have elapsed since the commencement of modern progress, the African race has filled a very humble and subordinate part in the work of human civilization. But the march of events is developing the interesting fact that there is a career before this people which no other people can enter upon. There is a peculiar work for them to accomplish, both in the land of their bondage and in the land of their fathers, which no other people can achieve. With the present prospects and privileges before this race, with the chances of arduous work, noble suffering, and magnificent achievement before them, I would rather be a member of this race than a Greek in the time of Alexander, a Roman in the Augustan period, or an Anglo-Saxon in the nineteenth century.

I look abroad and see the great names of mighty nations which have led the human race through what is called the law of progress—Assyria, Egypt, Phœnicia, India, Greece, Rome. These names are said to represent each some gigantic step in the march of civilization. The Rawlinsons, Layards, and George Smiths are now deciphering for us the wonders of Assyria, and fixing her actual status in the lead of the human race. Egypt, through

"The mighty pyramids of stone
That, wedge-like, cleave the desert airs,"

and by means of the astounding ruins on the banks of the Nile, is uttering a language with regard to the utilization and application of *material* force not yet understood by the world. India is said to have been the source of *thought*. Phœnicia taught men to entrust their frail barks to the deep, and bring the ends of the world together. Greece led the way in artistic and æsthetic development. Rome gave law and organization and power. But the world has yet to witness the forging of the great chain which is to bind the nations together in equal fellowship and friendly union. I mean the mighty principle of LOVE, as it is taught in the New Testament. Many are of opinion that this crowning work is left for the African.

Never before had the world witnessed so interesting an exemplification of the Gospel injunction, "love your enemies," as in the case of the slaves in the Southern States during the great American rebellion. Having their former masters and oppressors completely in their power, they rendered good for evil, and showed a care and tenderness in dealing with those who had formerly abused and ill-treated them, which extorted the gratitude and admiration of their most bitter persecutors and slanderers.

When we look at the history of the world, during the last eighteen hundred years, we behold wonderful material triumphs, but we cannot say that the world has advanced, in its moral aspects, to the extent which a spectator of the operations of the Apostles, in the early days of Christianity, might have been led to expect. Are there not yet essential principles of that religion held in abeyance? And may it not be left for another race outside the great European families to exemplify some of its most precious doctrines in a manner not yet witnessed in the history of mankind?

The peculiar feature of African civilization will be the moral or religious one. M. Renan, the distinguished French Oriental scholar and Rationalist, believes that the scientific instinct is completely wanting to the Semitic race. Among Semites, he tells us, there is no trace of the grand Greek idea of the laws of nature, the idea born in Ionia, the basis of modern philosophy and the fruitful source of discovery.* In this respect, as in many others, the negro instinct is similar to the Semitic. Indeed, it has been said that "the Semite is the flower of the negro race."† The Mohammedan religion has made such rapid progress among the superior tribes of that continent, because the African was prepared by natural taste for the monotheistic idea which Mohammed promulgated. In his pagan state he has no system of idol worship. His genius, unlike that of the Aryan nations, has produced no magnificent polytheistic system. The simple and sublime truth embraced in the *Allahu Akbar* (God is greater than all besides) of Islam, is readily received by his understanding, approved by his feelings, and he clings to it with wonderful tenacity.

Perhaps there is no people in whom the religious instinct is deeper and more universal than among Africans. And, in view of the materializing tendencies of the age, it may yet come to pass that when, in Europe, "God has gone out of date,"‡ to quote the blasphemous sentence of Danton, or when that time arrives in the development of the great Aryan race, predicted by Lichtenberg, "when the belief in God will be as the tales with which old women frighten children, when the world will be a machine, the ether a gas, and God will be a force,"§ then earnest inquirers after truth, leaving the seats of science and the "highest civilization," will betake themselves to Africa to learn lessons of faith and piety; for "Ethiopia shall stretch forth her hands unto God." The dreams of Homer about the Olympian divinities leaving the lofty summits

* *Livre de Job*, traduit de l'Hebreu.—Par Ernest Renan.

† Burton's *Zanzibar*, vol. II, p. 81.

‡ *Ninety-Three*; by Victor Hugo.

§ Quoted by Froude, in his "Short Studies on Great Subjects."—First Series, p. 24.

of Greece to visit the "blameless Ethiopians" may yet receive glorious realization. Or the story told by the father of history of the black doves from Africa, which helped to raise the semi-barbarous races of Greece to a higher civilization and a purer knowledge of the Deity, may yet be repeated in history—(*forsan*) *sic solvere Parca*.

At all events, we may rest assured that the tide of scepticism or so-called rationalism, which now threatens to bear away the European mind, will never have much influence in Africa. Central Africa may never produce a Shakspeare, a Tennyson, or a Wordsworth, but neither will it develop a Voltaire, a Bolingbroke, or a Tom Paine. Such modes of thought as gave Shakspeare his genial insight into the varieties of human passion and action, or Wordsworth and Tennyson their insight into those spiritual aspects of nature, which only close and meditative sympathy discloses, may be quite foreign to the African mind. But the arbitrary and presumptuous will, the inflated pride, the impatience of extrinsic guidance, the reckless, "destructive criticism," which are often prominent in the Caucasian mind, are also alien from the African.

I have examined several original compositions written in Arabic by negro Mohammedans in West and Central Africa, and they are nearly all of a strictly religious character. I have found no attempt at philosophizing; no interest is manifested in the varieties of impulse or motive; no effort at an analysis of the "psychological phenomena of the individual consciousness." Belief and incredulity, pride and humility, avarice and generosity, worldliness and spirituality, are the subjects mostly dealt with; and always from the stand point of the book, "in which there is no doubt," and which is a "guide" and an "illumination" to those who believe.

But the progress of Christian civilization in Africa seems thus far to have proceeded slowly. A distinguished English traveler, about a year ago, apparently worried and perplexed by the difficult problem of Africa's stationary condition, so far as he knew it from stray glimpses caught as he hovered on the outskirts of the country, advanced the proposition to introduce Chinese into Africa, as a people better able to improve that country according to his notions. Another traveler, dazzled by the results of Mohammedanism, which he had witnessed in the interior, proposed to hand the country over to the Sultan of Turkey or the Khedive of Egypt. But this was not the view taken by that practical philanthropist and laborious traveler, who knew the country and the race much better than either of the amateurs just referred to. Dr. Livingstone, with that strong common sense and thorough humanity which

characterized him, never ceased to point out the practicability and to call attention to the methods of Christianizing the African tribes. The distinguished traveler was right, and it is to be hoped that those interested in such matters will heed the admonitions which should now come to them with redoubled solemnity, as the voice which, having ceased forever to cry from the wilderness of Africa, is pronouncing its mournful oration from the "Great Temple of Silence."

There is a great work going on in that country. The vast interior is being influenced from the West and South Coasts. In spite of all difficulties and drawbacks, the improvement effected for the West African tribes on the Coast under British rule is by no means inconsiderable. And wherever in the interior British influence has gone, by means of treaties with the chiefs, there are to be seen all the evidences of the first steps in the march of civilization—a feeling of security, a tendency to order, a sense of right, an appreciation of the value of time, a gradual restoration to their normal action of those instincts which had been perverted by the slave-trade, the creator, during centuries, of waste and disorder.

These and similar revolutions in favor of the moral and intellectual elevation of the people can be directly traced to the influence of the British Government, to the conscientious performance of their duty by those able and efficient officers, who, like Sir Charles Macarthy and Governor Maclean, thought it the highest reward to be faithful to the magnanimous and benevolent spirit and intentions of the Government they represented.

There is no doubt that there is among the natives on the Coast much apathy, much ignorance, and much prejudice to be overcome; but there is no doubt also that a foundation has been laid for a better state of things, a loftier moral and intellectual status, a higher and nobler civilization; and it seems to me that to the present position the Government can contribute no surer guarantee for future progress and development than to secure for the people a comprehensive system of education. England has it in her power to determine, to a great extent, what the condition of West and Central Africa shall be ten or twenty years hence; and this will depend largely upon the method of training which she is willing at this moment to sanction or promote in her settlements. The extinction of the trans-atlantic slave-trade has wonderfully altered the situation; and the interior is now accessible in a manner which I think is not yet quite understood by those who have been accustomed to deal with West Africa when under the influence of that nefarious traffic. And now that the country is really open to enjoy the benefits which England

for the last century, under very adverse circumstances, has striven to confer upon it, it is gratifying to find that the Government has paid no attention to the clamors of those who counselled immediate withdrawal from the Coast. A great deal has been done, but a great deal still remains to be done before England can, in keeping with her philanthropic antecedents, honorably withdraw from the Coast.

The Republic of Liberia is also doing a great work in that country. Notwithstanding her poverty as a State, I believe that there is no part of our interior within a hundred miles of the settlements, where her influence is not felt, and whither she is not sending some words and phrases of the English language.

But the chief work will be among the children and youth. We must not be surprised that the reforms we propose can make no headway among the adults, either as a class or as individuals. In all countries we find the old and middle aged strongly conservative. And in no enlightened country do we see more numerous evidences of attachment to and reverence for the past than in this country. Though it has never lacked the intelligence and courage to enter upon new ways, when prudence has recommended a departure from old courses, the English race has always manifested strong affection for practices sanctioned by experiences and hallowed by antiquity.

And this feeling of attachment to the past, of dogged conservatism, exists more or less in all races. But in no race has it been more fatally active than in the North American Indian. It is his strong attachment to ancestral customs that makes the Indian to recede from the advances of civilization. It is this that inspires him with a quenchless love for the wild and rugged liberty of the mountains, the unfettered freedom of his wide and boundless domain. It is this that makes him prefer to lose his existence, and sink, a perished race, in the unexplored fastnesses of the Rocky Mountains, or beneath the waves of the great Western waters. He will never be civilized, for he has not the pliancy which is willing to see his children adopt customs to which he and his fathers were strangers. He prefers extinction to change. But as I have said, this attachment to ancestral customs is found among all races, amid the snows of Lapland and the sands of Arabia, amid the glories of Italian landscapes, and in the jungles of Africa, in the mountains of Switzerland, and on the pampas of South America—everywhere, in all climes and countries, the customs and traditions, the songs and ballads of their fathers will linger among a people; and even if, as individuals or communities, they rise to the eminence of science or wealth, in the depths of their hearts they are always touched by any-

thing which recalls reminiscences of their old customs; and, but for the restraints imposed by distance or social barriers, the man would gladly go back to his childhood, and enjoy the scenes and practices of his youth.

One of the most beautiful of American poets, in a touch of nature, illustrates this idea in his representation of Agassiz, in the poem which he addressed to that philosopher on his birthday. He represents the love of science as a "dear old nurse" alluring the great scientist from the simple scenes and associations of his birth; he shows how, step by step, she led him "away and away," and higher and higher into bright fields of fair renown; but, notwithstanding the fascinating and brilliant discoveries ever and anon opening before his enraptured vision, nature ever singing "more wonderful songs" and telling "more wondrous tales," still he cannot lose sight of the thrilling scenes and associations of his childhood in Switzerland; still

"At times his heart beats wild
For the beautiful Pays de Vaud.
He hears, at times, in his dreams
The Ranz des Vaches of old,
And the rush of mountain streams
From glaciers clear and cold."

If such is the power of early impressions and traditional instincts upon the mind even of those whose culture has been so deep and varied, whose experience embraced all lands and climates, whose knowledge compassed all nature, animate and inanimate, what allowance ought we not to make for a man like the King of Ashantee, or Dahomy, when he persists, with the light he has, in walking in the beaten track of his ancestors?

But there is before the Christian world a continent of children. "Suffer the little children to come unto me," said the Great Master, "for of such is the Kingdom of Heaven." There they are; they are not going to die out. No effete Chinese race is going to supersede them. England is not going to establish a great African empire and overrun the country. The Khedive of Egypt, if he will avoid the fate of Cambyses and his Persian army, will penetrate the country with only negro troops. The negro will be a permanent and perpetual feature in the great ethnological variety which God has thought proper to create "for His own glory."

And I can assure you, ladies and gentlemen, from what I have seen in Africa, I believe there is less of obstructive conservatism in that country than in any other. And this arises, perhaps, from the greater readiness of the people to discover and appreciate what is excellent in others, and a freedom in admitting that a different and perhaps higher talent has been conferred upon other people.

If the various agencies now in operation on that Coast, governmental, commercial, and missionary, will allow themselves to profit by the past, to be guided by the lamp of experience, a great deal may be accomplished in a short time.

With regard to governmental operations, the method is indicated by that experienced ruler, Sir Arthur Kennedy, in a letter to the Administrator of the Gold Coast, under date December 20th, 1869. He wrote: "My sole desire is to see our influence over the natives maintained and established by a substantial and paternal administration of justice, divested of legal technicalities and expense, respecting native tradition and custom, as far as may be consistent with the primary object in view."

If this sound advice of Governor Kennedy had been followed, a great deal of trouble, expense, and loss of life would have been saved.

With regard to missionary operations, I shall only call attention to the remarkable address of that able and enlightened Christian traveler, Sir Bartle Frere, delivered at the last Church Congress held at Bath. Speaking of missions to the heathen, he contrasted the isolated and ineffective results of single English missionaries, both churchmen and dissenters, limited to what they chose to consider direct spiritual work, with the more complete system, the more practical aims, and larger performances, of missionary organizations, provided by Roman Catholics and Moravians, in which the object is to build up a Christian and civilized community in the midst of savage heathendom, and where, in accordance with this design, the missionaries carry on the operations of social life, side by side, with their direct religious teaching.

Next to direct missionary agency, I regard commercial operations. Christian merchants trading to that Coast are entrusted with a great and important mission. Christian missions unaided cannot overthrow the abominable things of Paganism. "I go back to Africa," said Livingstone, and the remark is quoted by Dean Stanley in his funeral sermon over the remains of the great missionary traveler—"I go back to Africa to make an open path for commerce and Christianity." The isolated missionary may affect individuals, and even towns, while a little distance from his immediate influence all may be dark, and the people may still live in the horrid repose of a quiescent and stagnant barbarism; and such is human nature, its devotedness to things of the flesh, that the people will keep as far as possible from the direct influence of spiritual instruction, if the missionary confines himself to preaching. But there is an agency that will draw them; it is a preparatory agency; what Dean Stanley calls "the voice of one crying in

the wilderness;* an agency that appeals to their material necessities; which brings in contact with them such things as they can feel, and see, and taste; it is the agency of commerce.

Let not Christian merchants relax their efforts. The wealth of an undeveloped interior invites you to introduce the great machinery of reform which you hold in your hand.

The Mohammedans now have strong hold upon the interior. For a thousand years they have exerted direct and uninterrupted influence upon the people, and they have worked for the most part through an indigenous agency, and largely by the means of commerce.

But Christianity, with its subsidiary helps, has now far greater advantages than Mohammedanism. Already the circulation of Arabic Bibles from Christian presses is making an impression.

Paganism cannot stand contact with the appliances of Christian civilization; all along the Coast the presence of your steamships has undermined its influence. The propelling of huge vessels through the water, independently of wind and current, is to the natives a greater fetish power than the manipulations of their priests. And when you come to introduce—as commerce will eventually do—railways, telegraphs, and the wonders of mechanism, where will Paganism be then? When you show to the native that you can press the sun into your service, and send messages on the wings of the lightning; when he comes to look through the microscope, the telescope, and the spectroscope, what will he think of the power of his greengroemen? And what shall we say of the power of the press? It will revolutionize the continent. Increase of light and knowledge will destroy the cruel and pernicious things which now shelter themselves under the evil wings of night. Then, let Christian merchants feel that a great work and a great privilege are before them. While the Christian missionary is conveying the truth as it is in Jesus to the benighted Pagan, let the merchant go with the various appliances of civilization, the instruments, machinery, and products of civilized life.

The commerce of West Africa is as yet only in its infancy. It is astonishing that, notwithstanding all the efforts put forth by Great Britain on that Coast, by the British Government and by British merchants, British commerce is still confined only to a narrow strip of country extending not more than one hundred miles from the Coast. Only a very straggling traffic filters through to the Coast from any distance further

* See Sermon on the "Prospect of Christian Missions."

back. It is still true, as Barth found it twenty years ago, that very little English merchandise finds its way to the great marts of interior Negroland. And yet, if any foreign nation has a right to the vast resources of that great country, that nation is England, by virtue of the treasures, both of men and money, which she has so lavishly bestowed in the interest of that continent and its people. It was British zeal and philanthropy, eager to ascertain the geography, ethnology, history, and natural capacities of those vast regions, which sent forth the brilliant corps of explorers, commencing with Mungo Park, and ending with David Livingstone: nearly all of whom perished at their work. England has laid a magnificent sacrifice on the altar of African regeneration.

But the country is still unopened. There has been barely a scratching of the Coast. The work of subduing and occupying, either for commerce or Christianity, the boundless regions so easily accessible from the British settlements, is scarcely entered upon. There are roads to be made, forests to be felled, streams to be bridged, cities to be built, mountains to be tunneled, quarries and mines to be worked, the manifold appliances of settled and civilized life to be created and introduced.

A portion of this mighty work devolves upon the little Republic of Liberia. As a Christian Government, whose authority is recognized by the nations of the earth, it can do a great deal by wise and prudent legislation, and by a judicious policy, to stimulate the civilization of the aborigines; it can promote among them the growth of agricultural and mechanical industry; it can encourage the practice of justice and mercy; it can inculcate lessons of the value of time and the sense of truth, and do a great deal towards converting the wilderness into a fruitful field.

But it is of the utmost importance to the growth of that Republic, as well as of the various Christian settlements on the Coast, that they should push forward, as fast as possible, into the healthier regions of the interior. All animal life languishes on the Coast. Even the aborigines who come down from the highlands of the interior, sicken and degenerate. That insalubrious atmosphere affects not only the *physique*, but the *morale* of the communities. Both man and beast suffer from it. It is impossible for a man to perform steady work, either mental or physical, when his liver is disordered. If he is a foreigner, he does as little as possible, compatible with a sense of duty or pecuniary interest, and retires to his home, as soon as he can, from the Coast in disgust. If a native, he settles down contentedly in a certain groove, with no disposition to advance, satisfied to be merely *tolerable*—not even *well*, much less is there any aspiration to be *better*. There is not that

cheerful activity and irrepressible hopefulness which come from abounding health. Under such circumstances we can scarcely wonder that civilization advances so slowly. Dr. Johnson, we are told by Emerson, said severely: "Every man is a rascal as soon as he is sick." If this dictum be correct, you may imagine what a lapse from correct principle there must be on that Coast, where the inhabitant, inhaling constantly a noxious malaria, can never say, "I am well."

But there are salubrious regions a little distance back, where life lives; where men are healthy, and beasts are strong; where the atmosphere is purer, and the people are better.

To these regions it is the duty of those who wish to thrive and grow in Africa to advance. Liberia is aiming to push forward. But we need help from abroad. The task before us is great, and we cannot overtake it unaided. I do not think that it is at all discreditable to a youthful people like the Liberians—provided they can grasp the great and unique work which lies before them, and are in earnest to achieve it—to seek the aid and co-operation of peoples advanced in intelligence, experience, and wealth; and from all I have been able to gather in my experience recently, both here and in America, I am satisfied that there is among those able to assist a very wide-spread feeling of interest in our success on that Coast, and a desire to see us throw more zeal and energy into our operations.

As in other countries, so in Liberia, there is a strong conservative element. Conservative, however, is a strange term to apply to the views of men who are living in a condition in which all things are new, in the very infancy of being. But I say *conservative* because, addressing strangers, I would not use the word *obstructive*, which I should have employed had I been speaking at home. This element, call it by whatever name you please, clings to the policies and views of former years, applying the methods of the last generation to the conditions and exigencies of the present moment. But there is a younger element, (perhaps I should say, more accurately, a *reading* element,) impatient to break loose from the restraints of our red-tapeism, and throw themselves at all hazards and risks into modern ideas of progress. These look upon the vast continent before us, with its illimitable resources, with its pressing physical, intellectual, and moral necessities, and they are at a loss to understand the policy which is willing to risk nothing for the opening of those vast countries, and the amelioration of the condition of its countless thousands.

The facility with which a loan was secured in this country a few years ago shows the very deep interest which is felt in

the progress of the little Republic. That loan was a generous expression of friendship and good will towards us, but it was as a drop in the bucket compared to the necessities of the country. And owing to our inexperience in such matters, it has not been made as productive as it might have been; but it has given us an amount of experience, which, if it shall ever be our lot again to secure similar foreign assistance, will enable us to use that assistance in a manner more profitable and satisfactory, less for individual aggrandizement and more for the public good.

I am kindled into ecstasy as I contemplate the future of that infant nation, and of the great continent of which it is only a delicate fringe. The success of the future must not be judged by the achievements of the past. Before very long the anniversary of our natal day will be celebrated in the national capital more than fifty miles away from the Coast, in those salubrious highlands. I behold the physical transformations and advantages which will bless our interior; improvements and facilities in agriculture, manufacture, roads, transportation, and domestic comforts. The hills—those beautiful and charming hills—will be covered with flocks, and the valleys with corn; the increase of the earth will be fat and plenteous; the little hills will rejoice on every side, and the valleys and mountains will shout for joy; they will also sing. Language fails in the effort to depict the future glories of that country, if we are faithful and energetic. Imagination itself is baffled in the attempt to conceive the achievements of the future, and pauses with reverent awe before the coming possibilities.

From the New Era, July 30, 1874.

AFFAIRS IN LIBERIA.

CELEBRATION OF INDEPENDENCE DAY.—In view of our national anniversary day, 26th of July, occurring on the Sabbath, the Common Council and the acting Mayor of Monrovia, Hon. L. R. Leone, had made such provision for the celebration as becomes a Christian State. The spacious M. E. Church, which, through the kindness of its pastor and stewards, had been placed at their service, had on the previous day (Saturday) been draped with flags.

AT ELEVEN A. M. the service was commenced by the Rev. J. S. Payne, with the 1030th hymn. After prayer the Rev. G. W. Gibson read the 145th Psalm and the 14th chapter of Romans, and the choir sung the 1031st hymn. The Rev. James S. Payne then delivered an exceedingly forcible and impressive sermon from the 16th verse of the 90th Psalm.

The morning service was then closed by singing the 771st hymn, and the benediction by Rev. G. W. Gibson.

HALF PAST THREE P. M. the services were continued by singing the 15th hymn and prayer by Rev. J. T. Richardson. The 33d Psalm was read by Rev. D. B. Warner, and the sermon was delivered by the Rev. G. W. Gibson, from the 23d verse of the 23d chapter of Romans, who ably sustained a well-earned reputation as one of Liberia's ablest pulpit orators. After a few remarks by Rev. D. B. Warner, who took occasion to announce the death of old King Gray, one of Liberia's oldest and firmest allies, the Missionary Hymn was sung by the choir, and the services for the day closed with the benediction by Rev. J. T. Richardson.

MONDAY, TWENTY-SEVENTH. The usual signal gun awoke Monrovia's slumberers at 6 a. m., and at 8 o'clock another gun announced the time for "unfurling banners." At half-past 10 o'clock the famous Newport Volunteers, commanded by Lieutenant F. J. Payne, made their appearance in front of the residence of the marshal of the day, Lieutenant Colonel A. D. Williams, and then repaired to the Executive Mansion, where his Excellency the President, and Cabinet, the acting Mayor and Common Council, joined the procession and marched to the M. E. church. After singing by the choir, the Scriptures were read and prayer offered by Rev. G. W. Gibson; singing again by the choir, and the "Declaration of Independence" was impressively read by Arthur Barclay, B. A., one of the late graduates of Liberia College. The choir then struck up the national anthem, "All Hail Liberia, Hail," and the vast audience simultaneously arose to their feet and remained standing until the singing was over, many heartily joining in the chorus. As John T. Dimery, Esq., the orator of the day, approached the stand, he was received with great applause; and frequently during the delivery of an impassioned, profound, convincing oration, the appreciation of which by the audience was manifested by their applause. A collection was then taken up and the benediction pronounced, and thus closed the celebration of the Twenty-Seventh Anniversary of Liberian Independence at the National Capital.

As the sermon and oration will be published in pamphlet form, we have only to say that each gentleman entrusted with these duties took an advanced position, and must hereafter be recognized as the expounder of those views and principles which are so rapidly transforming us politically and purifying the political atmosphere—a thing earnestly desired and so earnestly contended for.

DEATH BY DROWNING.—We are pained to record that on Monday, the 6th instant, Mr. James F. Cooper, a young man

of the New York settlement, on the St. Paul's river, went to Monrovia for the purpose of bringing his wife home, who had been stopping some three weeks on a visit with the family of his brother, the Hon. Henry Cooper. He was taking to Monrovia a canoe loaded with bricks, and when in sight of the residence where his wife was stopping and near the wharf his canoe, being overloaded, swamped, and he, though said to be a good swimmer, was drowned. He leaves a young wife, the only surviving daughter of the late Rev. Philip Coker, and a large circle of relations and friends, to mourn his loss. His body was recovered the next day, and interred with Masonic honors. Mr. Cooper was a very intelligent, industrious, and enterprising man, the youngest son of the venerable Charles Cooper of Monrovia, the only man we knew in this country who understood putting up and repairing steam engines. He had acquired his knowledge of machinery and engineering from the late Bartley James, and was of great service to the planters who have steam sugar mills. His loss to the farmers is very great, and at present irreparable.

LOSS OF DISTINGUISHED CITIZENS.—Our domestic mail brings to us weekly sad reports of the loss of useful men of this country by drowning. We are reminded that some years ago, in the St. Paul's river, at the long stretch, was drowned J. M. Richardson, at that time the leading farmer and the most enterprising man on the river. Since then, at the same spot, William Waller, a Liberian young man of great promise, the teacher of the Muhlenburg Mission school, was drowned. This month our industrious and ingenious engineer, Cooper. And a few years ago, at Grand Bassa, was lost, by drowning, the Rev. John H. Cheeseman, a distinguished clergyman of the Baptist church, and a judge of that county. Later than that was drowned, in the St. John's river, Rev. Aaron P. Davis, (Baptist.) Then, at Cape Palmas, was drowned the Rev. B. J. Drayton, (Baptist,) who had become highly distinguished in Church and State, and was often called the Liberian Spurgeon. The country lost in the same manner the Hon. Ezra W. Wright, of Junk, who in enterprise and usefulness was a host in himself. Shall we not be more careful in not overloading our canoes and in braving the dangers of the rivers in such tiny barks of frailty? Should we not learn a useful lesson from these dispensations of Providence?

TRIP BY PRESIDENT ROBERTS.—His Excellency President Roberts and lady, accompanied by Hons. Henry W. Dennis, Secretary of the Treasury, and William M. Davis, Attorney General, left for Grand Bassa, Sinoe and Maryland counties, on the 28th, on board the Government schooner "Emmy," to

be absent about six weeks. The venerable President has for some time been in extremely feeble health, and it is hoped that a sea voyage may restore him.

A VALUABLE CARGO.—The new and splendid bark "Liberia," belonging to the firm of Messrs. Yates & Porterfield, of New York, cleared from the port of Monrovia, having a cargo all purchased on the Liberian Coast except 80,000 lbs. of ginger, which was shipped at Sierra Leone. The cargo consisted mainly of 90 tons of cam-wood, 10,000 gallons of palm-oil, 100,000 lbs. of ginger, 500 lbs. of ivory, 54,000 lbs. of coffee, of which 3,000 lbs. were purchased at Bassa, and the remaining 51,000 lbs. in this county. She had in part as freight 105 casks of sugar from Jesse Sharp, 24 casks from R. H. Jackson, 15 casks from S. J. Campbell, and 19 casks from A. Washington, the weight of which may be set down at 100,000 lbs. net.

From the Negro, Sierra Leone.

MOHAMMEDAN FESTIVAL AT FREETOWN.

As it may be of interest to our readers to understand something of the religious observance of our Mohammedan population during their sacred month of Ramadhan, we have concluded to describe the scenes we witnessed at their festival last year.

During the whole month of Ramadhan, that is, from one new moon to the next, all pious Muslims fast from sunrise to sunset. Some very strict persons spend the last ten days and nights of the month in constant devotion. One of these nights, generally supposed to be the 27th of the month (that is, the night preceding the 27th day,) is called "Leylet-el Kadri"—(the Night of Power or of the Divine decree.) On this night, the Koran is said to have been sent down to Mohammed. It is affirmed to be "better than a thousand months;" and the angels are believed to descend, and to be occupied in conveying blessings to the faithful from the commencement of it until daybreak. *Salamun hia hata matla alfajri*. "Peace it is until the rising morn." (Koran—xcvii.)

The "Leylet-el Kadri" occurred last year on the 9th of December. We attended the ceremonies on that occasion, which commenced about 9 o'clock p. m. at Fulah Town. After the usual prayers in the mosque, the people assembled in the yard of the mosque, when a young Aku native of Freetown, skilled in Arabic literature, read several chapters from the Koran with the commentary of Jelaladdin in Arabic, and translated every sentence into the Aku language for the bene-

fit of the illiterate portion of the audience. At the end of each paragraph the reader stopped and pronounced a blessing upon Mohammed. The people then struck up a religious ditty, sometimes in Arabic and sometimes in Aku. Among some of the ditties, we recognized, occasionally, verses from a very popular Arabic poem composed by one of their own poets—the Sheikh Omaru-al-hajj, a native of Futah.

The men sat on mats on the ground, the women were in an adjoining enclosure and in the road leading to the mosque; they also took part in the singing.

On Thursday, December 14th, occurred the great festival. This festival is called *Eed-el-Fitri* or the feast of breaking the fast, because it closes the great Mohammedan Lent, and is celebrated with general rejoicing, alms-giving and extraordinary prayers.

For several days preceding the feast, the African Muslims prepare for it by cleaning their houses, clearing out and repairing roads, and making up new garments. Every one feels bound to appear on the day of the feast in his best apparel, according to a tradition by which the Prophet is said to have recommended that practice.

Very early on the morning of the day of the feast, the firing of guns was heard in various parts of Freetown, and Mohammedans were seen going to and fro arranging their business, so as to be free to attend worship at their respective places at the appointed hour.

As on these occasions the mosques cannot hold the congregations, they form in procession at the house of the different Imams and march to the place of prayer, which is usually some convenient place in the open air cleared of grass and weeds and prepared for the purpose. To that spot each one carries his mat or skin, which is laid on the ground for his seat. They sit in rows looking towards the east facing the Khateeb or Imam, who occupies a little mound of earth thrown up about three feet above the level of the congregation. In prayer the Imam turns his face to the east, (towards Mecca,) with his back to the congregation. When exhorting he faces the people.

Several congregations met on the feast day last year; one at Fulah Town; one at Fourah Bay. These were composed mostly of Fulahs and Akus. The Mandingoes met at some other place.

In company with some friends from Freetown, we attended the services at Fourah Bay, which were held in an open grassy field between the Mohammedan village and Fourah Bay College. As we arrived about half an hour before the time for worship, we went by invitation first to the house of the Imam, a young Aku—native of Sierra Leone, of considerable Moham

medan learning, educated at Futah Jallon. This man was the Moonshee of Rev. C. L. Reichardt in the Fulah language. Though comparatively youthful, he is held in great respect by his people.

Opposite his house, at 10 o'clock a. m., we joined an imposing procession and went to the Musalla, or place of prayer. About two hundred men assembled here and sat in rows, presenting a brilliant spectacle. The utmost decorum and solemnity prevailed among them. There was a calmness and modesty in their looks, and many seemed wholly absorbed in their devotions.

The Imam first, for about fifteen minutes, engaged in ascriptions of praise to God, extolling his greatness and adoring his infinite perfection—exclaiming *Allahu Akbaru Kabeeran*; *Alhamdu lillahi Kaseeran*. “God is most great in greatness; Praise be to God in abundance;” and ending with *La hawla wa la Kuwata illa billahi, al-Ala-al-Azeem*. “There is no strength or power but in God, the Exalted, the Mighty.”

Then followed blessings upon Mohammed and his companions and successors; after which the Imam recited several chapters from the Koran. The leading Muballigh, a kind of precentor or clerk for the congregation, exclaimed, “Safan,” “Safan,” “stand together, stand together.” The congregation then prepared for the united prostration. The Imam exclaimed, *Allahu Akbaru* “God is most great;” the Muballigh repeated at the top of his voice, *Allahu Akbar*; then the whole congregation responded, and simultaneously prostrated themselves, touching the earth with their foreheads and reverently exclaiming, *Allahu Akbar*.

After which the Imam uttered certain prayers in a low tone, which were repeated in a loud voice by the Muballigh who stood near, so that all the congregation might hear. The Imam then engaged in silent prayer, and each member of the congregation at the same time offered up a private petition, holding his hands before him like an open book, looking at the palms, and then drawing them down his face—saying Ameen! Ameen! The Muballigh then said “*Ya Arham ar-rahimeena, Ya rabb al alamina*”—“O thou most Merciful of the merciful, O Lord of the three worlds.” The Imam then rose and read the Khutbet or sermon for the day in Arabic and Aku.

At the close of the sermon certain prayers were recited, and the ceremonies concluded. Every one then went up and shook hands with the Imam. The procession again formed and returned by a different road to the house of the Imam. The leading men remained at the residence of the Imam, and partook of a sumptuous repast.

From Fourah Bay we went to Fulah Town, where we found festivities going on in the same lively style—music and feasting and dancing. We returned to town at dusk, and had an opportunity of witnessing on the way the terpsichorean performances of several groups of happy Mohammedan young men and maidens, accompanied by native musical instruments.

We missed, however, throughout the proceedings of the day that joyful *abandon* in the youth—that irrepressible giving up of themselves to the enjoyment of the day—that wild and uncontrollable delight, which we have seen on such occasions in the interior. In the midst of their joys, there seems to have been depicted on their countenances the consciousness of an unsympathizing presence—a surrounding element which did not understand and could not appreciate their happiness. Mohammedanism, for its most effective displays, needs the freedom of the desert and the liberty of the mountains. No crowded streets and pent-up lanes must disturb those sounds which come floating through the air, or softly reverberating from the mountain slopes—*Allahu Akbar, Allahu Akbar*.

We could not fail to be impressed with the respectful behaviour and order which prevailed in the festive proceedings of these thousands of people. We venture to say that in no part of the so-called civilized world could so large a number of people indulge in the joyful excitement of a festive occasion without experiencing some accident which would have required the interference of the lawful authorities. Not a policeman was in sight anywhere, yet we heard of no quarrel or complaint, and we can safely affirm that not a single case was brought before the police courts of Freetown. Whatever may be said against the influence of Islam, Africa must surely be grateful for the abstemious habits which have blessed so many millions of her children in consequence of that dictum of Mohammed: "Surely fermented liquor is a snare of the devil; avoid it if you hope to prosper."

MOHAMMEDANISM IN WEST AFRICA.

Modern researches show Western Africa to be unlike the generally entertained notions of it. The vast interior, instead of being a desert, is an abundantly watered and densely peopled table-land, with a climate salubrious and by no means torrid. The tribes are numerous, and greatly differ from each other, physically, intellectually, and morally, many of them not only showing capacity for high improvement, but having already a considerable amount of civilization and culture.

The greater part of the inhabitants of this extensive region are believed to be Mohammedans, and being an Arabic reading people, a grand opening is presented for the spread of the gospel and an enlightened civilization. The Rev. Edward W. Blyden writes:

"The Mohammedans are the great masters of Western and Central Africa, commencing their rule but a little distance from the West Coast; but they are more pliable and tolerant, according to the idiosyncrasy of Africans, than their Oriental co-religionists; and a little sympathetic treatment on the part of Christians towards them, showing an interest in their country and their literature, etc., would make them our willing and efficient co-laborers in the work of African civilization, and, I may add, evangelization. They would open the door for us, and keep it open, to the great pagan tribes of whom they are the practical rulers.

"I saw during my travels in the countries east of Sierra Leone, in 1872 and 1873, about 300 miles from the Coast, in every large pagan town, one intellectual Mohammedan directing the policy of the Chief, acting as Secretary and Prime Minister. There is an Ashantee prince at Sierra Leone, held as a sort of prisoner by the Government. He is uncle to the present king of Ashantee. He frequently called to see me, and entertained me with descriptions of his country and people. From him I gathered that the chief advisers of his nephew are Mohammedans from Sokoto. The same is the case in Dahomy.

"The Mohammedans always station themselves in strength in the most influential town nearest the Coast, generally those commanding the trade from the distant interior. Boporo, the greatest mart within eighty miles of Monrovia, though reigned over by a pagan family, is governed by the Mohammedans, whose prestige is supported by the indefinite idea which the pagans have of great and warlike Mohammedan kingdoms on the east of them."

The Fulahs are stated to be a numerous and influential people, occupying one-tenth of the continent. A recent English traveller amongst them, Mr. J. A. Skertchley, says. "In all the large towns there is a mosque or public place of worship, wherein the faithful assemble at the hours of prayer to propitiate the favors of Allah."

Missionaries and others in Liberia testify that numerous Fulahs and Mandingoes who come to that country for trade

and other purposes, gladly receive from them copies of the Bible in the Arabic language. The Rev. G. W. Gibson, of Monrovia, writes: "Whatever may have been the influence of Mohammedanism on races in other parts of the world, I think here, upon the African, results will prove it to be merely preparatory to a Christian civilization."

Very similar is the testimony of Bishop Payne, as follows: "Mohammedan priests are found all through Central Africa, from the borders of Egypt to the Atlantic Ocean, zealously engaged in their mission. They do not seem bigoted and fanatic like Mohammedans in other places. * * * The Mandingoes are at once active traders and religious propagandists, pushing their trades and schools to the boundary of, and indeed within, the Liberian settlements." And again: "The Vays are the most intelligent and interesting people on the West Coast, and are at this moment the subject of Mohammedan missionary effort, to which they are rapidly yielding."

Prof. Blyden, in a late letter, says; "On my return to Liberia, after an absence of two years, I noticed a marked advance of Mohammedan effort. Some of the natives very near Monrovia have come to me inquiring for copies of the Koran, who two years ago were indifferent pagans; others who hardly knew an Arabic word are now regular in their recitations of verses and prayers from the Koran. Mohammedanism is a real missionary force in this country, and only those can understand its activity who have some acquaintance with the religion."

A system which has extinguished idolatry in so large a part of Africa, which has introduced letters and learning into the darkness of a previously impenetrable heathenism, and which continues a living Missionary force, steadily making converts, should not be lightly considered. It ought rather to be carefully studied by the earnest friends of African evangelization, and those elements in it which can be available for the spread of Christian truth and the dissemination of higher religious principles in that land should be utilized. A most interesting and encouraging missionary field thus lies open to Americans.

TO THOSE WHO DESIRE THE AFRICAN REPOSITORY.

I. There is reason to fear that many copies of the REPOSITORY fail to reach the place of their intended destination in consequence of the change of residence, or of the decease of subscribers, life members, and contributors to the Society, concerning whom no information has been sent to the Colonization Rooms.

II. It is understood that, in accordance with a recent Act of Congress, prepayment of postage on the entire edition of the REPOSITORY sent by mail will be required after the first of January, 1875. This measure, while it will relieve receivers of charge for postage, will throw the entire expense upon the publishers, and add a very material item to the outlay already made by the American Colonization Society.

In view of these facts, it is specially requested:

First. That Postmasters and our friends immediately inform us of every instance where the REPOSITORY does not reach the party to whom it is addressed.

Second. That every life member and donor who desires to have the REPOSITORY after the first of January next promptly communicate with us to that effect by letter or by postal card.

The friends of Africa are particularly invited to interest themselves in this matter, and to secure a wider circulation for the REPOSITORY.

DEATH OF BISHOP MORRIS.

Rev. Thomas Asbury Morris, D. D., Senior Bishop of the Methodist E. Church, and for the past twenty years a Vice President of the American Colonization Society, died at his residence in Springfield, Ohio, on Wednesday, September 2, in the eighty-first year of his age. It is generally known that this venerable minister for several years has not been able for service. The General Conference of 1864 and 1868 released him from Episcopal duties, and at the last General Conference he was placed on the non-effective list. Twice he has been prostrated by attacks of apoplexy, and his death was not unexpected, although for some time past he has enjoyed good health for one of his age.

EXPEDITION TO LIBERIA.

A select company of emigrants is now preparing to embark about the 1st November, under the direction of the American Colonization Society. These people are residents of Virginia, the Carolinas, Tennessee, and Mississippi. A majority of them are young, accustomed to labor as farmers or mechanics. They will be furnished with the utensils and stores necessary to a comfortable settlement, and the successful cultivation of the soil, in Liberia.

ITEMS OF INTELLIGENCE.

PENNSYLVANIA COLONIZATION SOCIETY.—The monthly meeting of the Board of Managers of the Pennsylvania Colonization Society was held on Tuesday afternoon, Sept. 8, at the Society's rooms, Philadelphia. Information of special interest from Liberia was presented. The new interior settlement, Arthington, is very prosperous. Alonzo Hoggard writes, June 25, that twelve new houses have been built since January, two schools are in operation, and fifteen persons have professed religion. Cotton cards and hoes are requested. Charles A. Harrell, of Lincoln, on the St. John's river, writes that his coffee plantation succeeds well, and he proposes to visit the Centennial Exhibition at Philadelphia. Professor Freeman is acting President of Liberia College. James R. Priest, whose father was twice Vice President of Liberia, is pursuing a course of study at the School of Mines in connection with Columbia College in New York city. Many earnest requests for passage to Liberia have recently been sent by freedmen in North Carolina, Kentucky and Tennessee.

CENTENNIAL COMMISSIONER FROM LIBERIA.—The Government of the Republic of Liberia has tendered the appointment of Commissioner to the Centennial Exhibition in 1876, to Mr. Edward S. Morris, of Philadelphia. We know no one that could have been selected who understands Liberia, its people, its productions and its needs, so well and thoroughly as he does. To no one person is the impulse given to the productive industry of Liberia indebted so much as to Mr. Morris. He has stimulated in the most active way the production of coffee and indigo there, and has furnished the producers with the best facilities for preparing them for market by his "coffee huller" and his "indigo process." To the inert trade in gold dust, ivory, and hard woods, he seeks to add living, active industries.—*Public Ledger*.

THE REV. THOMAS H. PEARNE, D. D., some time U. S. Consul at Kingston, Jamaica, but recently a District Secretary of the American Colonization Society, has been transferred to the Cincinnati Conference and has re-entered the pastoral work in charge of Grace Church, Dayton, Ohio.

MISSIONARIES FOR LIBERIA.—Rev. W. J. David, a recent graduate of Crozer Theological Seminary, has been appointed by the Foreign Missionary Board at Richmond as missionary to Liberia, and expects to sail at an early day in company with two colored missionaries, who have also been appointed by that Board.

REV. JAMES H. DEPUTIE writes from Mount Olive, Liberia, July 23, to Mrs. S. Richard Boyle, of Philadelphia, expressing thanks for a box of books and clothing sent last May. He has six children of his own and fourteen native African children in his family. When a boy he was aided to Liberia, with his parents and family, by the Colonization Society.

MUHLENBURG STATION.—Rev. David A. Day writes, July 14, from Muhlenburg Mission, Liberia, in reference to the native children: "There are pupils here as bright as any I have ever seen, and I have taught school in America for years." He also states that the mission has three thousand coffee trees, and adds: "Coffee will be king of exports in Africa. It pays well, and I see no reason in the world why Muhlenburg Mission should not be made to support itself. We can raise here everything necessary for comfort. There are plenty of oranges, lemons, pine apples, cocoanuts, plaintains, &c., growing within a stone's throw of the house."

THE LIBERIA BAPTIST ASSOCIATION will hold its thirty-eighth anniversary with Mt. Zion Church, at Robertsport (Grand Cape Mount,) in Montserrado County, Liberia, commencing Wednesday, December 2, 1874. Rev. W. F. Gibson was appointed to preach the introductory sermon, and Rev. James M. Horace his alternate. Rev. J. J. Cheeseman was chosen to prepare the circular letter, and Rev. Melford D. Herndon to preach the missionary discourse, with Rev. John Hoff as his alternate.

REV. MELFORD D. HERNDON, missionary from Liberia, delivered a missionary discourse of much interest lately, at the First African Church, in Cherry street, Philadelphia, Rev. T. D. Miller, pastor. Mr. Herndon was ordained by this church as an evangelist, in 1864. His efforts to secure aid for the education of native African boys and girls have met with considerable encouragement. He represents polygamy as the chief obstacle to Christianity in Africa, and states that Christian women are greatly needed there to labor among the native women.

CORISCO MISSION.—A missionary in Western Africa says the women in the region of Corisco are waking up wonderfully, and the story of the Cross is familiar in all the scattered vilages. Additions are made from time to time to the number of the followers of Christ. A new church building has recently been built, and is filled by an interested congregation. There is a station at Nengenge, which is manned entirely by native laborers, who have a boarding school of fifteen pupils. The people themselves have furnished materials for a church building, which is soon to be erected.

LAGOS EPISCOPAL CONFERENCE.—A native Church Conference has been established at Lagos, in which native clergy and laity are associated with the English missionaries in the management of local church affairs. This is a first step towards the independent organization of the African church at Lagos, on the plan which has been at work for some time at Sierra Leone. At the first meeting of the Conference, arrangements were made for the provision of native pastors for such of the stations as will come under the new organization.

SCHOOLS IN LIBERIA.—Rev. Thomas E. Dillon has erected, at his own expense, a brick school house, 18 by 24 feet, near Marshall, Liberia, and has four children of his own and twelve native children whom he supports. Mr. Dillon and wife possess peculiar aptitude for teaching, and if properly encouraged the influence of their school will be wide and permanent among the native Africans. A female school is greatly needed at Greenville, Sinoe county, in response to the earnest appeals of Rev. James M. Priest, for more than thirty years a missionary in Africa. A letter from Robertsport, Cape Mount, states that Mrs. Hannah Lucretia Roberts, widow of the Rev. Lewis R. Roberts, (son of Bishop Roberts of the Liberian Conference,) has a school of fifty-three scholars. The place is very healthy, and as a missionary station deserves enlargement.

NIGER MISSION.—Capt. East., R. N., in an account of the different stations on the Niger, says: "At Lokoja, the Church Missionary Society has its most advanced station up the river, and it has the advantage of being comparatively healthy, the ground having been cleared and cultivated under the advice and example of the Society's Mission and of the English consul, whose residence this has been for several years. The station here was under the charge of Rev. Mr. Johns and a catechist; the Missionary compound contained three or four dwelling-houses and a neat primitive wooden church, capable of holding about 200. Bishop Crowther arrived while I was here, and on Sunday held the first ordination that ever took place in this part of Africa. It was a very interesting and impressive scene. There was the Bishop—now an elderly man, once a slave, but rescued by the British cruisers—dressed in the usual robes of the English Bench, and surrounded by his clergy, seated within the rails of as primitive a Communion Table as ever was seen in front of the candidate for holy orders; Bishop and all *black*—the only *white men* being myself, four officers of H. M. S. Lynx, and my coxswain, who occupied a pew close to the Communion. In the congregation, numbering some two hundred, (as many as the church would hold,) were some fifty native and Sierra Leone Christians."

THE GOLD COAST COLONY.—The Queen has been pleased to cause Letters Patent to be passed under the great seal of the United Kingdom, constituting the settlements on the Gold Coast and of Lagos into a separate colony, to be called the Gold Coast Colony, and providing for the government thereof. Her Majesty has also been pleased to appoint Captain George Cumine Strahan,

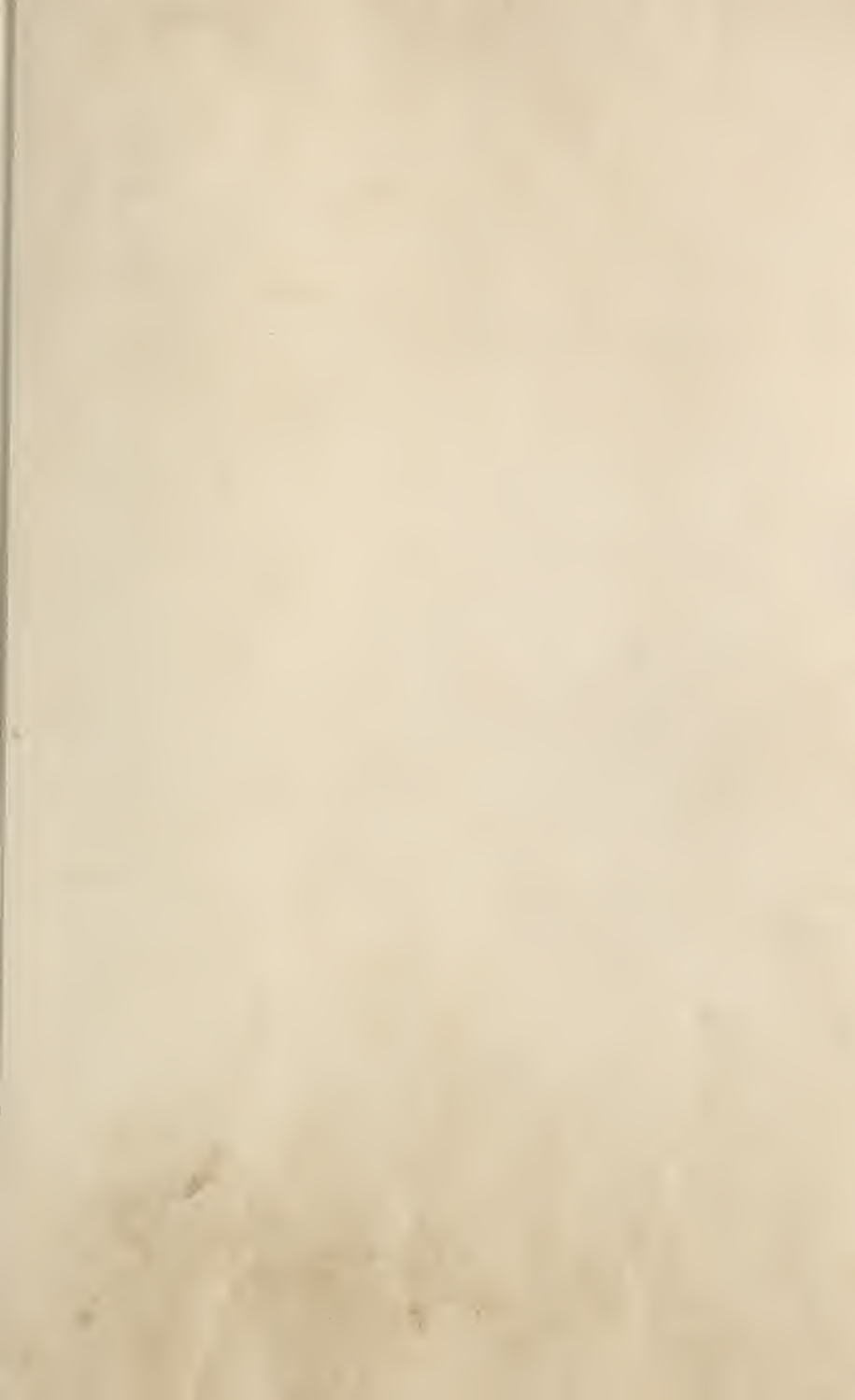
R. A., to be Governor and Commander in Chief of the Gold Coast Colony, and Charles Cameron Lees, Esq., to be Administrator of the Government of the settlement of Lagos.—*London Gazette*.

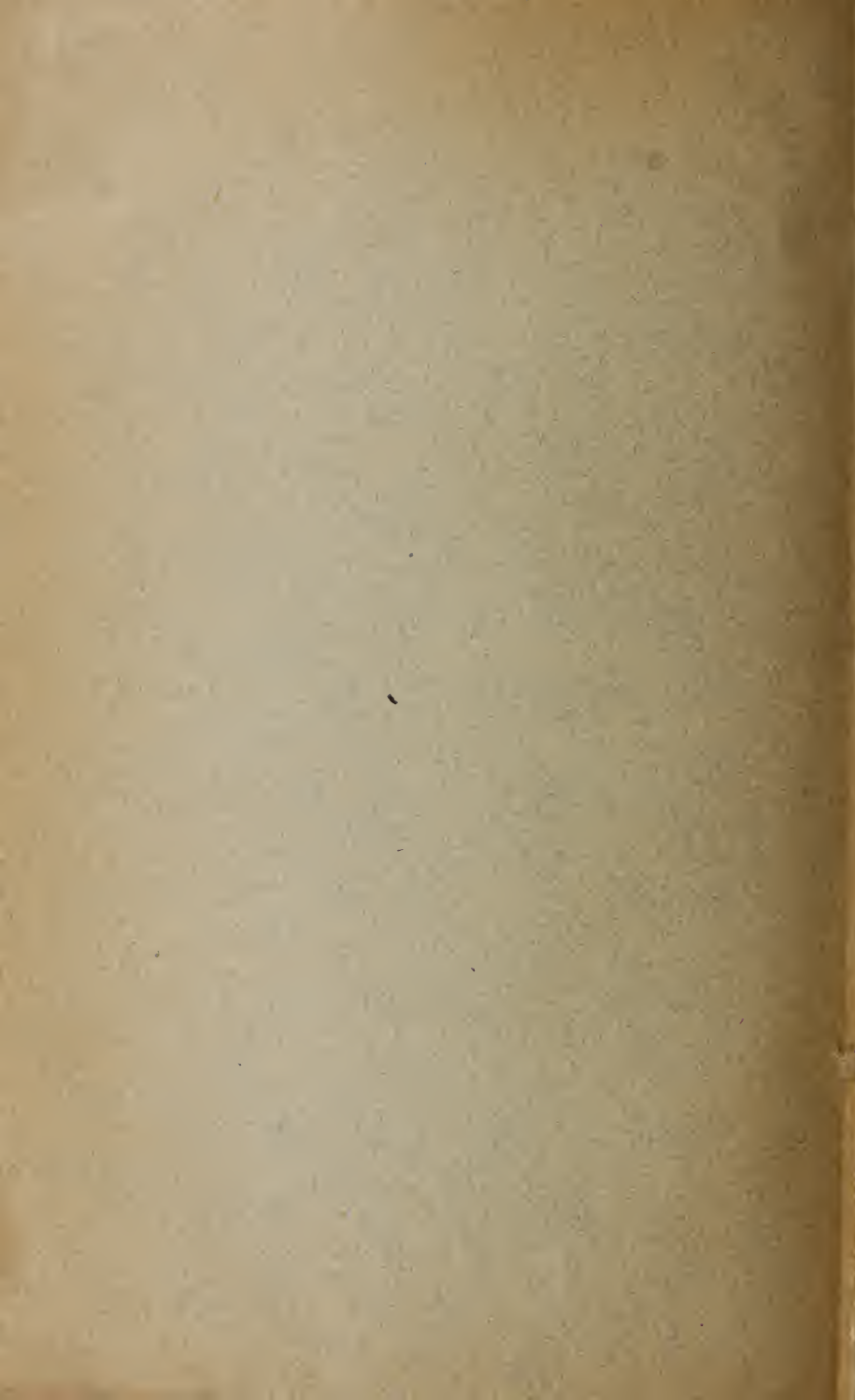
SICK OFFICERS FROM ASHANTI.—A good many English officers who served in the Ashanti Expedition, and continued in the enjoyment of good health while so engaged, have since suffered much from the effects of the malarious diseases they contracted on the West Coast of Africa. It is one of the most curious and interesting facts connected with the medical history of that and other malarious districts that the symptoms of fever, hepatitis, and other diseases of a congestive type, occasionally do not manifest themselves until long after the individuals have left the climate; and it still more commonly happens that the effects of the diseases which had manifested themselves at a malarious station, continue to do so for long afterwards, and sometimes in a very different way from that which they did originally in the climate where they were contracted.—*Lancet*.

Receipts of the American Colonization Society,

DURING THE MONTH OF SEPTEMBER, 1874.

VERMONT.		PENNSYLVANIA.	
<i>Windsor</i> —Allen Wardner, \$10;		<i>Norristown</i> —Wm. Stahler, \$5;	
Hiram Harlow, Mrs. J. T.		Dan. M. Yost, \$2; Henry Leh-	
Freeman, ea. \$5; L. W. Law-		man, \$1.....	8 00
rence, J. T. Freeman, Stone &			
Tuxbury, E. C. Cleaveland, ea.			
\$2; Cash, E. D. Sabine, ea. \$1....	\$30 00		
<i>Brattleboro</i> —N. B. Williston, Mrs.			
A. Van Doorn, ea. \$10; Silas			
Waite, C. F. Thompson, Dr.			
Wm. Rockwell, Com. Thos. P.			
Green, ea. \$5; Miss M. E. Van			
Doorn, C. W. Wyman, Dr. S. C.			
Clark, John C. Howe, Mrs.			
S. Root, H. Burnham, ea. \$1.....	46 00		
<i>Bellows Falls</i> —F. W. Perry, J. C.			
Tolman, ea. \$1.....	2 00		
<i>St. Albans</i> —H. C. Adams, \$10; J.			
W. Hobart, H. C. Lockwood,			
ea. \$5; Hon. H. E. Royce, J. I.			
Deavite, E. Huntington, ea.			
\$2; Cash, J. Farrer, ea. \$1.....	28 00		
<i>Woodstock</i> —Mrs. Lyndon A.			
Marsh, \$2; Rev. J. Dascomb,			
\$1.....	3 00		
<i>Fairfax</i> —Col. Bap. Ch., add'l.....	1 00		
	110 00		
MASSACHUSETTS.		DISTRICT OF COLUMBIA.	
<i>North Brookfield</i> —Dea. Thomas		<i>Washington</i> —Miscellaneous.....	109 00
Snell.....	10 00		
CONNECTICUT.		KENTUCKY.	
<i>Hartford</i> —Dr. E. K. Hunt, S. S.		<i>Burlington</i> —James M. Preston.	30 00
Ward, ea. \$5; Prof. Thompson,			
\$3; Prof. Riddle, \$2.....	15 00		
<i>New Haven</i> —Chas. Atwater, \$10;			
Amos F. Barnes, C. M. Inger-			
soll, ea. \$5; J. C. Hollister, \$3....	23 00		
<i>Waterbury</i> —Rev. Dr. J. L. Clark.	2 00		
	40 00		
NEW YORK.		ILLINOIS.	
<i>Yonkers</i> —J. & G. Stewart, \$25; G.		<i>Greenville</i> —Freeman Little.....	2 50
P. Reeves, \$5.....	30 00	<i>Mendota</i> —"Evangelical Associa-	
		tion" Ch. Col., \$7.50; Bap. and	
		Meth. Chs. Col., \$7.25.....	14 75
		<i>Andover</i> —Pres. Ch. Col.....	4 33
		<i>Cambridge</i> —Luth. Ch. Col., \$3.75;	
		Joshua Edwards, \$2.....	5 75
		<i>Milan</i> —Pres. Ch. Col.....	8 00
		<i>Moline</i> —Luth. Ch. Col., \$6.28;	
		Andrew Friburg, \$5.....	11 28
			46 61
		FOR REPOSITORY.	
		<i>NEW HAMPSHIRE</i> — <i>Manchester</i> —	
		S. S. Marden, to Oct. 1, 1875.....	1 00
		<i>PENNSYLVANIA</i> — <i>Philadelphia</i> —	
		Ezra T. Cresson, to May 1, 1876.	2 00
		<i>GEORGIA</i> — <i>Summerville</i> —Benj.	
		Branner, to Oct. 1, 1874.....	5 00
		<i>OHIO</i> — <i>Cedarville</i> —David Wil-	
		liamson, to Sept. 1, 1874, \$3.70.	
		<i>Bellaire</i> —Rev. Jacob Rambo,	
		to April 1, 1875, \$1.....	4 70
		Repository.....	12 70
		Donations.....	274 61
		Miscellaneous.....	109 09
		Total.....	\$396 40

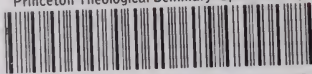




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